

gives each of them a piece of pancake, pours koumiss and beer, and puts a spoonful of soup into a trough made for the purpose. All persons present whose parents are dead follow his example. The dogs are then allowed to eat out of the trough. If they eat quietly[^] it is a sign that the dead live at peace ; if they do not eat quietly, it argues the contrary. Then the company sit down to table and partake of the meal. Next morning both the dead and the living refresh themselves with a drink, and a fowl is boiled. The proceedings are the same as on the evening before. But now they treat the souls for the last time as a preparation for their journey, saying : " Eat, drink, and go home to your companions. Live at peace, be gracious to us, keep our children, guard our corn, our beasts and birds." Then the people banquet and indulge in all sorts of improprieties. The women refrain from feasting until the dead have taken their departure ; but when the souls are gone, there is no longer any motive for abstinence, the koumiss circulates freely among the women, and they grow wanton. Yet at this, as at every other festival, the men and women eat in different parts of the room.¹

On All Saints' Day, the first of November, shops and Feast o streets in the Abruzzi are filled with candles, which ^ people buy in order to kindle them in the evening on the graves of their relations. For all the dead come to visit their homes that night, the Eve of All Souls, and they need lights to show them the way. For their use, too, lights are kept burning in the houses all night. Before people go to sleep they place on the table a lighted lamp or

candle and
a frugal meal of bread and water. The dead issue
from
their graves and stalk in procession through every
street of
the village. You can see them if you stand at a cross-
road
with your chin resting on a forked stick. First
pass the
souls of the good, and then the souls of the
murdered and
the damned. Once, they say, a man was thus
peeping at
the ghastly procession. The good souls told him
he had

¹ J. Wasiljev, *Ubersicht iiber die la Societ^ Inno-Ougrienne.*, xviii.). As *hcidnischen Gebrmtche^ Aberglauben* to the Votiak clans see the same work, *iind Religion der Wotjaken* (Helsing-fors, 1902), pp. 42-44. (*Memoires de*